

The Christian Statesman

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The Outlook

In the American Journal of Sociology for July there is an article under this title by Herbert G. Lull of the University of Washington. It is in favor of positive moral instruction in the public schools for the good of

Moral Instruction and Social Intelligence.

society. He says, "The twentieth century, like the nineteenth, promises to be a period of increasing nationalization. The problems of the nations will be internal, the problems of making peace with themselves rather than with each other. The fanatical national consciousness which holds in contempt everything foreign is being superseded by a more internal reflective consciousness directed toward domestic problems. The feeling that we need a national house-cleaning is rapidly gaining ground. That we may learn many useful matters concerning education, industry, and even municipal government from other nations without wrecking the Republic is being confidently admitted. In this connection Paulsen, speaking for the German people, say: 'The ideas of Fichte and Hegel foreshadowed what is now being realized. They saw in the State not merely an organization destined to secure national power and safety, but an institution intended to realize the moral idea.'"

But the great practical question is

how is the State to realize the moral idea. After pointing out the moral weakness shown in political and social life today and the defective methods employed for moral betterment, the writer makes a number of helpful practical suggestions. In addition to the lessons embodied in the lives of the heroes of the past, he would have lessons presented by the lives of the heroes of today. He says, "This kind of instruction should not in any way take the place of the presentation of the great characters of history and religion, including Christ himself, but it should serve as a means of mediation between these great characters and the life of the child in the present."

"If the religion of Jesus Christ is really accomplishing the salvation of the human race, and we believe that it is, then why should we forever turn to ancient history for our saints? Our newspapers exploit the evil and the sensational in modern life. Our best magazines are engaged in a campaign of muckraking. Let the muckraking go on, but let us not forget that unless the boys and girls are introduced to the good in modern life they will be poorly prepared to assume its responsibilities. Teach the life of Jesus, the Apostles, and the saints of old: enthruse the student with fundamental religious emotions and high resolves, and then make this instruction efficient by

showing definitely how the spirit of Christ is working through the lives and activities of men and women now laboring for the salvation of humanity."

In answer to the question, what can the schools do to improve social morality, he says that they must both adapt and utilize the courses of study as they now stand to the end of moral instruction, and that more pertinent subject matter must be introduced. Among the topics with which he thinks the boys and girls should be made acquainted are tenements, the slums, the sweating system, individual and social degeneracy, the factory system, poverty, the unemployed and homeless poor, religious organizations, the juvenile court, immigration, the tramp problem, the liquor problem, the institutional church and many others.

Such articles as this by Mr. Lull should prove helpful in reaching a proper conclusion on the subject discussed and all that it involves. It ought to be clear to all thoughtful minds that a standard of morals must be fixed upon before much progress can be made in moral training. This prerequisite may not be recognized by the extreme evolutionist who regards all moral standards, including that of the Ten Commandments, as products of evolution. But this theory has not yet commended itself to the Christian people of any country. It is one thing for a people to rise to higher levels morally; it is another thing for them to evolve standards of right and wrong. It is one thing for them to make progress in their ability to make moral distinctions;

it is another thing for them to create or evolve the standards by which these distinctions are made. It is one thing to pronounce heathen and some other moral standards to be products of evolution; it is another thing to make the same pronouncement concerning the Decalogue of the Bible. That Decalogue is still the recognized moral standard among Christian people. The teaching of morals in public schools involves the recognition of this standard.

To carry out the programme suggested by Mr. Lull it will be necessary to bring a large part of the Bible into the school. While insisting on lessons from the lives of present-day saints he would not exclude those of the past. He would find a place for the life of Jesus Christ. This can be done best by the introduction of the four Gospels. And why not? American school children would be considered very imperfectly educated were they to be left in ignorance of such men as Caesar, Napoleon, Columbus, Washington, Adams, Jefferson, Lincoln, Grant and a host of others. But there is no life so potent in our history as the life of Jesus Christ. No one knows our history correctly who does not know the influence upon it of the life and teaching of this peerless personage.

Mr. Lull makes no allusion, in his answer to objections to his programme to those that arise from quarters which are hostile to the Bible and everything Biblical. He seems to rise to a level where he can afford to ignore such objections. Sometimes this is the wisest thing to do. Objections of that class however are the ones that are doing the most damage because they

deny the right to employ the Bible as an authoritative standard. They are the most plausible because they are presented in the name of personal liberty. But the theory of liberty on which they are based is false. It is a caricature of liberty. It is destructive of civil liberty in the name of a too extensive personal liberty. Every individual must be accorded by the State the liberty to accept or reject the Bible as an inspired Book and Christianity as a revealed religion. But it is a very different thing for the individual to say that the State must not teach that system of Bible morals on which a large part of its own legislation is based; or to draw lessons from the life of Him to whom we are indebted for all that is best in our civilization.

A most horrible crime was committed by the people of Coatesville, Pennsylvania, on Sabbath evening, August 13th, by which our civilization is put to shame. The details have been given the public and they will not be repeated here except in so far as may be necessary to give point to certain moral lessons. The essential facts are these: A drunken negro, employed in one of the Coatesville steel mills, made a disturbance on the outskirts of the town on Saturday evening. A special policeman tried to stop him. The negro shot and killed the policeman. The negro for the time made his escape, but was captured the next day. Before surrendering however he tried to kill himself and inflicted a severe but not fatal wound. He was taken first to the lockup and then to the local

hospital and chained to an iron bed. On Sabbath evening about the hour for evening religious service a mob of four or five thousand gathered, broke into the hospital, dragged the negro out, built a fire and burned him to death.

Coatesville is composed largely of a moral and even religious citizenship. The mob was composed, not of foreigners, but of native born Americans. This fiendish deed was performed on Sabbath evening when they should have been in the house of worship. How many of the Christian people were engaged in the murderous act cannot be known. But ever since that day an effort has been made to prevent an investigation, and it is clear that some of the best citizens of Coatesville have been engaged in thus clogging the wheels of justice. It is maintained that what was done in Coatesville might occur anywhere, and the effort is made to create the impression that it was too small a matter to arouse indignation or to call for special investigation.

But such a deed is not only a foul blot on our civilization; it furnishes evidence that our civilization is not Christian and that our governmental machinery is inefficient. Sometimes lynchings have been defended because of the slowness with which courts proceed, or because of the miscarriage of justice. In such cases there is a primary fault in our governmental machinery, and if it is not corrected our government will prove a failure. Yet even in such cases it is far better to allow the guilty to escape than it is for the angry mob to commit another crime. The influence of mob violence upon those involved is often more

damaging to the public welfare than the original crime.

But in the Coatesville case there was no occasion for the hasty and barbarous proceedings of the mob. Doubtless full justice would have been meted out to the murderer. He had made a confession. He was safely confined. The regular machinery for dealing with such cases was ready to do its work. But the people of the town became so wrought up that they lost the ability of self government. They took the whole matter out of the hands of the law. They set aside the regularly constituted agency for dealing with criminals. Their deed was more brutal, more criminal, more outrageous than was the deed of the negro. Every such deed indicates that those engaged in it are incapable of self-government. The test of the efficiency of any government comes in the day of storm, not when all is calm. If our ship of state cannot ride the storm it is a failure. One of the worst features of the whole case is the fact that some of the best people of Coatesville are obstructing every effort to investigate the case. The Governor of the State has twice warned them. He has declared his purpose to have the whole matter looked into by the courts no matter what it costs. For this stand he is to be commended.

When the jury in the case of H. C. Beattie, who was recently tried for the murder of his wife, retired to the jury room to make up their verdict, the first thing they did was to engage in prayer for divine guidance. The twelve men were earnest Christians, and very properly

felt the necessity of divine help when entering upon such serious, business. These men acted wisely. Juries ought to proceed in this manner. They have already been sworn to render a verdict in accordance with the law and the evidence, which is at least supposed to be in accordance with justice. That oath was a solemn appeal to God. It was an act of worship. The witnesses also took an oath to give true testimony, and appealed to God the searcher of all hearts to bear witness to the correctness of their statements. Since there is so much religion in connection with our courts why should there not be a little more? Why might not the courts themselves be opened with prayer for divine guidance? The chief danger is that such acts might degenerate into formalism, as is the case often in the administration of the oath. But if religion can be lifted above such a low level anywhere why not in connection with judicial proceedings?

The controversy concerning Dr. Wiley, government expert chemist, has at last been decided in his favor. All citizens who care for fair play and pure food will rejoice in this decision. From the first it was quite evident that those back of the effort to have him removed were chiefly men interested in the manufacture of food products which are more or less affected by the decisions of the department with which Dr. Wiley is connected. His removal was recommended by the personnel board of the department endorsed by Attorney General Wickersham, who further recommended that

**Dr.
Wiley
Vindicated.**

**Prayer in
the Jury
Room.**

condign punishment be meted out to him. Secretary Wilson of the department of Agriculture, under whose department the work of the pure food and drug experts is carried on, seemed also to be hostile to Dr. Wiley while the investigation was in progress, and the prediction was made that if Wiley was upheld both Wickersham and Wilson would leave the cabinet. Secretary Wilson however commends the President's decision. The President excuses Wickersham for his urgency for Wiley's removal by saying that he did not at that time have all the facts before him.

Secretary Wilson has rendered good service in his department in past years, but it is doubtful whether he ought to continue longer in the cabinet. If he does not resign because of the troubles connected with this case he ought to resign for allowing himself to be made honorary president of the brewers' congress. Secretary Knox has taken special pains to let the world know this fact, as though it were an honor instead of a disgrace. Much indignation is felt in all quarters except among those friendly to the liquor traffic because of his acceptance of this position, and there ought to be a long and loud demand that he resign from the high place which he has recently disgraced.

The House of Governors of the different States began its third annual Conference at Spring Lake, New Jersey, on September 5th and continued in session for several ways. One of the principal topics was the adoption by

the various State Legislatures of a uniform divorce law. The Governors are practically unanimous on the advisability of the proposition. Previous to the meeting of the Conference many of the Governors had given public expression to their views. Much interest was felt with reference to the probable attitude of Governor Tasker L. Oddie, of Nevada, a State with an unenviable reputation for the ease with which divorces can be obtained and for the number of people from other States who take up their residence there for the sole purpose of obtaining release from the marriage bond. But Governor Oddie was elected on a platform which favors a change. He is outspoken.

Public interest in the movement found expression to some extent in connection with the recent marriage of John Jacob Astor, who had been divorced in New York on statutory grounds and denied the privilege of marrying again in that State. For weeks efforts were made to find an Episcopal clergyman who would perform the marriage ceremony in another State, but none would consent. An offer of a thousand dollars was made to clergymen of other denominations, but the offer was refused. Finally a Congregational clergyman accepted the offer and the ceremony was performed. The confusion produced by such a state of affairs has been widely commented upon. That a marriage should be legal in one State and illegal in another is an intolerable condition of affairs. President Taft regards the matter as so important that he has placed it in his list of subjects for public speeches on his tour through the country now in progress.

It is evident however that there is not only need of uniformity in State legislation on the subject, but there is need also of uniformity among the Churches as to the action of the clergy.

One question of great interest in the eyes of all who hold to a Bible standard on the question of marriage and divorce does not receive much attention just now from the public press. The uniform divorce law agreed upon by the Commissioners appointed by the different States, names five causes for divorce. These are Adultery, Bigamy, Desertion, Excessive Cruelty, and Conviction for a felony. To speak of five causes for divorce at first startles those who believe that the Scriptures allow only one, or at the most two. But the first and second are practically one. The third is considered Scriptural by the Westminster Confession of faith. The only serious question with all who consider that the Bible sanctions divorce for two causes is in connection with the fourth and fifth. As to the fifth there are those who consider it almost if not quite the equivalent of death, especially when it carries with it practically a life sentence. Why not compromise by allowing legal separation for the fourth and fifth without permission to marry again?

Not long since, at Ann Arbor, Michigan, seventy-eight students were given a Biblical examination, nearly one hour being allowed for the preparation of the answers. The results in many instances were startling, ludicrous, and, it should be said, humiliating. One student said, "By the Law

is meant the laws given by Christ to his disciples, while the gospel simply means the Scripture as taught to the people." Some of the other answers were, "The gospels were the letters which St. Paul wrote to the churches;" "The temple of Solomon was in Babylon;" "Nazarene was the mother of Christ, Nazareth was his father;" "Levi was a name applied to Jews who were small in stature compared with Leviathan which meant large;" "Levi was a Jewish male, Leviathan was a woman;" "The Isle of Patmos was the place where the children of Israel were fed in the wilderness;" and "Abraham was called by God to preach the gospel." There were hundreds of ridiculous replies, and while some of them were probably so intended it is also probable that those who knew the answers would not answer ridiculously. The facts are a sad comment on the scriptural knowledge, or lack of it, possessed by many of our young people.

In this connection we are reminded of the words used some years ago by Dr. Butler of Columbia University, "Without knowledge of the Bible one cannot read and understand the glories of Milton and Shakespeare and Tennyson. I read the first twelve lines in *Paradise Lost* to a group of college students one day and none of them could understand the references to biblical history."

The Bible is necessary for the education and morality of the youth of our land, and should have its place in the common schools, colleges, and universities. The culture of our young people demands it. The perpetuity of our nation demands it. It is encouraging here to requote the sentiments of

**Ignorance
of the
Bible.**

the National Educational Convention in resolutions adopted some years ago at Minneapolis: "We regard true education as inseparable from morality, and believe the public schools the recognized agency to make this relation binding. We urge public school authorities of the country, teachers, and parents, to give strict attention to moral instruction in our schools, and as the true foundation of character and citizenship. Every consideration of good public policy and healthful social conditions points to the necessity of such instruction."

"It is apparent that familiarity with the English Bible, as a masterpiece of

literature, is rapidly decreasing among the pupils in our schools. This is the direct result of a conception, which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some States as a subject of reading and study. We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name in many school laws, and state constitutions, to be read and studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed."

Editorial Articles

LESSONS FROM MAINE

The vote in Maine on the proposition to eliminate from the State Constitution the clause prohibiting the manufacture and sale of intoxicating beverages, which occurred on the eleventh day of August, seems to have resulted in a victory for the saloon element by a small majority. For days the result was in doubt, and it is possible even yet that if there should be a fair count the majority is in favor of the retention of the clause. In any case however there are certain very important lessons which should be emphasized at this juncture.

First of all, there are evidences that many of the good people of Maine have become apathetic in regard to the issue in their State. There is no question but that the liquor element

went to the polls in full force. Every possible effort was put forth to roll up as large a vote as possible for the repeal of the prohibitory clause. But the total vote was not so large as at the election last fall when the struggle was merely a contest of strength between the Republican and Democratic parties. Evidently a large number of voters stayed at home when this moral conflict was on, and presumably they were the ones who if they voted at all would vote against the saloon. Why should a mere political struggle arouse greater interest than a struggle over a moral issue? Why should the better element which is opposed to the liquor traffic take less interest in such a struggle than the immoral element?

A lesson is learned from the Maine election concerning the enforcement of law. Why was this question allowed to

arise at this time in that State? Why was it considered a wise thing to put this question again to the vote of the people? Manifestly to see whether or not the people wanted to continue the policy of prohibition. It had been widely declared that the law was not enforced; that prohibition did not prohibit; that the people did not want the law. No law can be enforced unless there is a sentiment demanding its enforcement. If that sentiment is in earnest and united it will place in office men who will do what they are sworn to do. To make an emphatic declaration of adherence to the policy of prohibition voters should cast their ballots in harmony with that policy. The vote on September eleventh seems to confirm the claims made by the liquor element that there is no longer a desire to retain the prohibitory clause, and that there is not public sentiment enough to secure its enforcement. Doubtless a majority of the people of the State favor prohibition, but their recent defeat shows their lack of earnestness. Even if they had carried the election by the small majority which was at one time reported, it would have been a very unsatisfactory victory. It would have lacked moral force because of the smallness of the majority.

It has been reported that some of the prohibition leaders in Maine were not favorable to the employment of talent for the platform from other States. It is even said that they encouraged such talent to stay at home, and that they said they were able to take care of their own prohibition conflicts. If this is so they ought to feel rebuked. The attitude of Maine or any other State is a matter of national interest and im-

portance. It has its influence throughout the nation. When such a fight is on in any State the leaders should allow their friends in other States to do more than pray for their success.

Again, the lesson that prohibition is a national, and not a mere local issue, should be learned from this vote. From one point of view the policy of allowing each State, county, municipality, or city ward to settle the question for itself in its own boundaries, seems plausible. The argument that if there is not sufficient sentiment in any community to see that the law is enforced it will not be enforced seems to bear hard in favor of such a policy. But the question has a moral side. What is immoral in one State, city or ward ought to be immoral in another. What is outlawed in one such section because of its immorality should be outlawed in all the rest. Moreover, no county, city, ward, or even State can free itself from the curse of the liquor traffic by merely prohibiting it within its own boundaries. If any community has the right to free itself from such an evil by putting it under the ban of the law it has the right to be free from it when introduced from other communities. It seems to be practically impossible to reach this result so long as prohibition is merely local, even though the units which adopt prohibition are entire States. Prohibition ought to be national, and this is what it will be before it prohibits to the requisite degree to stop the mouths of those who say it does not prohibit.

Once more, the lesson should be learned that this question cannot be settled on the mere basis of good policy. Prohibition advocates are not to be blamed for making appeals based

upon policy. It is bad policy both physically, financially, intellectually and morally, to use intoxicants, or to encourage the liquor business. The habit of indulgence closes scores of doors against young men seeking employment. Much of the poverty of which we hear among laboring classes is the direct result of drunkenness. But it must be maintained that the adoption and retention of the license system is a political crime. It is not only a crime on the part of the individuals who favor it, but it is a national crime for which national judgments are kept in store by the Ruler of nations. It is often said that the Bible does not condemn the use of intoxicants and that prohibition is therefore unscriptural. But the Bible condemns drunkenness in unmeasured terms. It debars drunkards from heaven. The saloon is the great manufacturer of drunkards. Saloons as we have them did not exist in Bible times. The Bible condemns the institutions that made drunkards in the days when it was written and it condemns them in all times whatever their character. The question just now is not whether the government has the right to interfere with the right to drink. The question is as to the right to keep a saloon. No such right exists. At best it is a privilege. It is found to be a dangerous privilege. It brings individual, family and national ruin. To protect it is a national sin. To save itself the nation should prohibit the entire business.

THE SPIRIT OF LAWLESSNESS

In the Continent for September 12th, there is an editorial article entitled "According to Law" in which the steps

which led up to the murder of a policeman by a drunken negro, at Coatesville, Pennsylvania, are presented in a very graphic manner. These steps up to the act of murder itself were all legal. The possession of the pistol, the buying of the whiskey which produced the state of intoxication, the selling of the whiskey, were all legal acts. Loud cries of denunciation of the murder are heard from all quarters, but the editor declares that not one of those crying out against the crime should utter a single complaint. He says "The whole sequence is the result of an act, or acts, in accordance with existing laws. The vender of alcoholic drinks had a right to vend. The purchaser of the drink had a right so to purchase. When the law says to one man, 'You may drink,' it becomes logically a partaker of the crime if indeed crime follows. From that logic there is no escape."

In seeking to locate the responsibility he reasons after this manner: "The match that lights many a fire is whiskey. Just common, vulgar whiskey, but sought in spite of its vulgarity by all classes, high, low and middle. Men will have it; right or wrong, they will have it, and so the time servers cry, 'Do not make it an outlaw. Let it be an inlaw. Hedge it about with restrictions. Make it a source of revenue; let society have its appetite gratified, but make it pay the price.' That is the best which thus far in the history of our civilization law has been able to do. Law? Say rather aggregated Christianity."

Having traced the crime to the door of the Church he next inquires concerning the remedy. We quote again: "What is the remedy for lawlessness? It is for the Christian Church to wake

to see that to it God commits the task of securing obedience to the underlying spirit of law. The Roman Catholic Church cries with too much truth: 'The failure of Protestantism is its lack of authority.' We agree, not as to the lack of authority, but as to the failure to reverence the authority which is over the Church of God of whatever name. The Protestant Church is responsible directly to Jesus Christ, enthroned King of kings. Let the Romanists have their pope. They enjoy it. They obey him in part. Yes, in larger part than we Protestants obey our supreme authority. Christ the King—King for us, pope for them. Let it be so. Only let us obey our King as well as they their pope. And when we do, when the authority of Jesus becomes supreme with us, there will be no smell of burning upon the skirts of the Church from fires lighted by the liquor traffic in accordance with the law."

These extracts are given, partly because of the clear, pointed, emphatic statements of essential truth in some of them, and partly because of the necessity of supplementing these statements by other truths just as essential. It is quite true that members of the Roman Catholic Church obey the hierarchy in some things better than Protestants obey the Lord Jesus Christ. But the hierarchy in making its demands comes very far short of the demands made by our Lord. It comes short of the demands made by the most of our Protestant Churches. As a result the cause of temperance has made far greater progress among Protestants than among Catholics. It is not enough therefore to leave our Roman Catholic citizens to be guided

in the matter of citizenship by the pope.

The Continent is quite correct in tracing the blame for the liquor traffic and its consequences to the door of the Church. There are enough Christians in our country to suppress the entire traffic in intoxicating beverages if they would work together. But the entire responsibility can not be laid at the door of the Church. It must in large measure be laid at the door of the nation and government. The prevalent theory of politics has excluded the idea of God and his law from the civil sphere. Men have been accustomed to act in that sphere as though they are not accountable to God for political conduct. There has been one standard for Church life and another for political life. The theory has been and still is prevalent that Church authorities may not call a Church member to account for his political conduct. This idea finds expression in a contributed article on another page. Church courts have held that they may not invade the political domain and pass censure upon a Church member whose civil conduct favors the liquor traffic. This theory is fraught with danger. It is contrary to the teachings of the Word of God. It brings disgrace upon the Church. It encourages immorality in political life. Jesus Christ, according to the quotation given above, and according to the Scriptures, is King of kings. That means more than King of the Church and of Church members when acting in the ecclesiastical sphere. It means King in politics and King of the lives of citizens. The secular view of politics which either ignores or denies this truth is responsible in

large measure for immorality in civil life. It is responsible in a measure too for the failure of the Protestant Churches to bring their members up to a higher standard of political conduct. Secularized and Godless politics degrades the standard of Church membership. When the Church has thus been reduced to a lower level by the influence of secular politics, there is an inevitable failure on the part of the Church to do its duty to the State in the work of suppressing public immoralities. The spirit of lawlessness is thus encouraged by the policy of both Church and State. It is useless to cry out against the Church for failure in training men to be law abiding citizens so long as nothing is done to lift the State itself out of the mire of secularism and place it upon the solid rock.

"THE MEN AND RELIGION FORWARD MOVEMENT"

Careful study of the membership of the churches has convinced the leaders in Christian work that, in the United States, there are at least three million more women and girls among communicants than men and boys. This is a disproportion which ought not to exist. The fact is fruitful of weakness and loss to the cause of Christ. The reasons for it—and some of these reasons are palpable enough—ought to be removed. The whole situation deserves and demands profound study and most earnest endeavor. It is matter for deep thankfulness that the Christian manhood of the nation has turned its attention in a wise and earnest way to this grave problem. The great religious organi-

zations, the Sabbath Schools, the Young Men's Christian Associations, the Young People's Societies, the denominational Brotherhoods, the Home and Foreign Missionary Societies, etc., have united in an earnest effort to press claims of Christ and Christianity upon the attention of men and boys during the coming months. Four great lines of work are to be pressed on the attention of men and boys through the churches and church organizations: Bible reading and study; social service, including all forms of charitable work and all work for social betterment; evangelistic labors; and home and foreign missions. It is especially noteworthy that the leaders of the movement are laying emphasis on the public evils which corrupt and destroy men and boys and which the men of the country have peculiar responsibility for, since political power is in their hands,—for example, the liquor traffic, loose divorce and all licentiousness, etc., and are summoning the men of the country to united war against them. This fact commends this movement in a very especial way to the sympathy and cooperation of the friends of National Reform.

THE STANDARD OF CIVIL MORALITY

It is the function of the State, not of the Church nor of the Family, to provide for the youth a general education. This education to be complete and practical must contain the moral element. What, then, is the standard of morality in the civil sphere?

Not public sentiment; for public

sentiment is often wrong. **Vox populi** is by no means always **vox Dei**. The standard cannot be the new regulations of the school board which the State places in control of the school. The school board may err. Nor can the standard be the teacher's own convictions and opinions. His mere dictum is not sufficient; nor will pupils accept it as final in moral matters. Again, the lives of our best men cannot be held before our children in the school room as the model for them to follow. Great men err, and have erred most seriously. Nor, again, will our best literature, our present philosophy, our finest poetry, our most accurate history, be acceptable as a criterion; for these are the product of imperfect men. And, once more, the laws of the nation cannot be set forth as a guide to moral action; for mischief sometimes is formed by a law. There remains only one standard, only one book which can be a standard, and that is the Bible. The Bible should be admitted to our schools not merely as literature but as the basis of moral instruction. Without the Word of God the State's system of instruction is incomplete. It is fundamentally defective for the child and for the State.

T. H. A.

BIBLE POLITICS.

That the Word of God is closely related to politics and civic duties is plainly illustrated and emphasized in recent Sabbath School lessons. Daniel applied his religious principles in his civic life when he purposed in his

heart not to defile himself with the king's food and drink. His three Jewish friends in their refusal to engage in false worship at the command of the king illustrated the truth that civil law is not binding on the conscience when it contravenes the law of God. Daniel's refusal to cease praying when the interdict of the monarch forbade it, also illustrated that when divine law and human law conflict the latter must give way. No man is bound hand and foot morally because of godless politics. The law of God is the highest law in the political realm. All rulers and subjects must act on this basis. We are to render to Caesar the things that are Caesar's, and to God the things that are God's; but God does not permit us to render anything to Caesar that God forbids, nor does a godless environment in politics excuse a Christian from following the law of righteousness in all his civic acts.

Much evil has been done connected with civil government. It is a sphere that is often separated in considerable degree from morality, in the opinion and practice of men. It is a sphere that the devil wants to keep separate as much as possible from morality. It is a sphere in which wicked men often extensively and thoroughly work out their selfish ends. It is a sphere in which the misuses of religion have done harm, and men have re-acted into secularism. When religion gets so thoroughly into the hearts of men that it will work out into their politics, the kingdom of God on earth will be in a much more promising condition.

T. H. A.

Correspondence

LETTER FROM T. P. STEVENSON

I have returned to East Northfield, where I attended during August the General Conference for Christian Workers, to attend the Conference of the Foreign Secretaries of the Young Men's Christian Association which is held here annually in September. At this Conference the Secretaries who are in this country on furlough and those who are going out for the first time are brought together, under the leadership of the International Committee, for a week of conference and study and instruction. This meeting is for foreign secretaries only, the American Secretaries having a similar conference a week earlier at Silver Bay, New York.

The days I have been privileged to spend with these earnest and capable young men have given me a clearer and broader view of the real nature of their work and the high motives which inspire it. It is sometimes objected to the Y. M. C. A. that much of the work it does might properly be done by the church, and that, to that extent, it is usurping the functions of the church. But it ought not to be forgotten that there are two fields in which the Y. M. C. A. has enjoyed wonderful success but which the church, because of her sectarian divisions, was disqualified from entering. These fields were the colleges of Christendom, and the world of railroad employees. No single denomination could have found world-wide access into either of these fields. To-day all the great railroad companies encourage and assist the formation of

Christian Associations among their employees, sometimes contributing large sums from the company's treasury toward the erection of their buildings, and the Y. M. C. A. has been one of the forces which have contributed most to the improvement in the character and conduct of railroad men which has been so marked in recent years. In the student world, tens of thousands of young men (and of women in the women's colleges,) are enrolled in voluntary Bible classes; the Christian students of all colleges and professional schools in one country are united in a National Students' Christian Federation, and these in turn are united in the Students' Christian Federation of the World. The student volunteer movement for foreign missions, which has just commemorated its twenty-fifth anniversary and which has already sent more than six thousand volunteers, through the various denominational Boards, to the foreign field, was committed of necessity at the beginning to some unsectarian agency to foster and promote it, and such an agency was found in the Young Men's Christian Association.

The extension of the work of the Y. M. C. A. to non-Christian countries, was perfectly natural and, in a sense, inevitable. Why should not associations be formed to do for young men in Calcutta and Bombay, in Canton and Peking and Tokio, what was being done in London and New York? Such associations would furnish common ground where Christian men of all denominations could stand and work to-

gether for Christ and Christianity. Its unsectarian and yet frankly Christian character was even more needed and more helpful in foreign lands than at home. And the most enlightened and public spirited missionaries have welcomed the help which this reinforcement has brought to them.

My purpose in coming to this Conference was to secure the help of men who have served for some years in various foreign countries in the preparations for our next World's Christian Citizenship Conference at Portland Oregon in 1913. I am glad to say that without a single exception the men with whom I conferred took the liveliest, and a plainly intelligent interest, in the work of the National Reform Association and the approaching Conference. Dr. John R. Mott, the presiding genius of the International Committee promised counsel and assistance in securing the attendance at Portland of students who will be in America attending the Convention of the World's Student Christian Federation shortly before the World's Christian Citizenship Conference. Mr. Myron A. Clark who has been nearly twenty years in the Y. M. C. A. in Rio de Janeiro will prepare a report on the relation of the Brazilian Government to religion, including the influence of the prevailing Roman Catholic religion on the morals of the people and in shaping the laws. Mr. Richard Williamson, of Mexico City, has given the names of a lawyer and judge of the Civil Court who is an active worker against bull-fights and for the promotion of temperance and a zealous promoter of Christian morals and good citizenship, and who would represent Mexico well on an international plat-

form; and of two other Christian men, one an American and a newspaper man, and the other an Englishman who could render valuable service. Mr. Arthur Rugh, Student Secretary for China and Korea, has been requested to prepare a report on the educational systems of other nations for the assistance of Chinese officials in the development of their new educational system, and was thankful for the promise of the publications of the National Reform Association on the school question. He will assist in preparing a report on China, and in securing attendance on the Conference. These are samples of the ready and cordial interest which the succinct presentation of our work, and the announcement of the Portland Conference, awakened among these strong and skillful Christian workers in non-Christian lands.

T. P. STEVENSON, Northfield, Mass.

P. S.—The following sketch of material and social forces at work in South America for the uplifting of her people is from the pen of Chas. D. Hurrey, Y. M. C. A. Secretary for the whole continent:

Among the agencies that are bringing the South American republics together none is more potent than the railways. One may now make a continuous railway journey from Rio de Janeiro to Montevideo and from Buenos Aires 1100 miles north to the capital of Paraguay; of the 15,000 miles of modern railroad in Argentina alone, the longest system is that which extends across the fertile plains to Chili rendering possible a journey to Valparaiso from the Argentine capital in 36 hours. By the international express one may travel from the coast of Chili to Lapaz, the capital of Bolivia and crossing Lake Titicaca may penetrate by rail into the interior of Peru, to Cuzco, the heart of the Inca Empire.

There are other important lines projected and nearing completion which will help to bind these republics together by bands of steel.

The vast resources of South America which have led people of Great Britain to invest £250,000,000 in Argentina alone—are attracting the attention of the entire world. In 1910 London received two-thirds of its meat supply from Argentina which also produces enough wheat to practically control the wheat market of the world.

North American capital is getting control of some of the most valuable waterfalls of Brazil and thus furnishing the electric light and power of several of her principal cities. In Peru and Bolivia vast copper, tin and gold mines are being developed by foreign genius and money while the infinite wealth in mahogany, rubber and rosewood of the Amazon Valley remains as yet largely undeveloped. The commercial awakening throughout South America, showing itself in rapidly growing cities and greatly increased imports and exports is truly marvelous.

No less striking is the educational awakening; large modern universities are being crowded by students in the capital and other chief cities. Normal and technical schools are also growing rapidly while the study of agriculture continues to attract the attention of progressive Latin Americans.

It is gratifying to observe also a distinct moral quickening. The responsibility of promoting social service is being recognized by an increasing number of editors, educators and political leaders. Evidence of this may be seen in movements for better housing for laborers, the excellent system of parks in great cities, play-ground societies and well equipped anti-tuberculosis leagues.

Many influential Latin American statesmen recognize that high moral character is fundamental to the progress of nations and as they discover that the highest character can come

only through pure Christianity, they will not hesitate to embrace it.

North America must recognize her responsibility for affording our fellow Americans of the South the very best interpretation of our Christian civilization. Those who represent us in commerce should be honest, just and courteous; our diplomatic and consular representatives can also render a conspicuous service to the cause of righteous living, by encouraging every agency that contributes to the moral uplift of the people.

Finally we cannot be too solicitous about affording all South Americans traveling or studying on this continent, every facility for gaining a correct impression of the best we have in education, industry and religion.

AN OPEN LETTER

To The Honorable James Wilson,
Secretary of Agriculture
Washington, D. C.

Dear Sir:

It has come to my attention, through official announcement, that you have accepted the Honorary Presidency of the International Brewers Congress, which meets in Chicago in October.

During the many years of your distinguished service, I have come to regard you as a disinterested, able and faithful public officer, a consistent Christian and a progressive man. I should like to continue to hold that opinion, but this announcement has disturbed that view considerably and persistence in that purpose will make it impossible.

The recent dissensions in your Department have given rise to rumors that you have fallen under the influence of the liquor interests. This announcement comes as confirmation and can have no other effect. In the face of such a fact it will be difficult

to banish such conviction from the mind. This announcement is the cause of grief and mortification to your many friends and admirers and especially to your fellow members of the Presbyterian church.

You are no doubt familiar with the following facts. The Brewers of this country own and operate from sixty to eighty-five per cent. of the Saloons of the United States.

The Supreme Court of the United States has at least twice affirmed that the Saloons "are the chief cause of crime and misery to society." It has also declared that "no one has any constitutional or inalienable right to keep a saloon." This puts these men who have asked you to honor their convention with the prestige of your office into the class of "Special Privilege" persons and that of the most dangerous sort.

This I take to be the conscience of the nation, uttering its voice against this business. As a public officer you are morally and constitutionally bound to administer your office in accord with this deliverance. If you regard this act as a purely personal one, (which the Brewers and the public will not) neither you nor any other public officer can afford to defy the conviction that is expressed in these judicial utterances. It aligns you with special privilege and that of a class declared by the highest court to be most inimical to the welfare of the country.

Then you are a member of the Presbyterian church. At least common fame so places you. You are no doubt aware that the General Assembly of 1906 solemnly warns its members against "in any way abetting this terrible business." (Minutes of 1906, Page 174-176) And further (Page 194) "They are subject to discipline, if such conduct is persisted in after timely admonition." While your church will never invade with the hand of discipline your sphere of action as a civil officer, yet it ill becomes you, in so prominent a position, thus to despise her admonitions.

You know the sentiment of the farmers which you misrepresent in this matter. You know the official attitude assumed toward these men by the Supreme Court and that your action is in defiance of the spirit of these utterances. You know the rule of God's word concerning the owners of dangerous property, and that your action is contrary to this divine law. You know the attitude of your church and that your conduct will bring shame and disgrace to her.

Reconsider I pray you and refuse to do this foolish thing. Your many former friends and admirers hope to hear soon that you have done this.

Sincerely yours,

William Parsons,
of the
Presbyterian Temperance
Committee.

Contributed Articles

AMERICA AS A WORLD INFLUENCE.

BY LOUIS DE LAMARTER.

There is a growing conviction, in these days so pregnant with vital activities, that America has a high destiny in world movements. An eminent English statesman, writing on English soil for English readers, said "The happiest, brightest guarantee for the future of the world would be the progressive, peaceful development of an united American people." Not only is this view taken by citizens of that grand Empire on which the sun never sets, but people of other nations hold the same opinion. This vision is the compulsion of truth, driven home by the logic of facts. In statesmanship, we have hit the heart of things through clear insight and frank diplomacy. In commerce, we have become a power worth reckoning with. In ethics, we have magnified the Golden Rule, tempered justice with mercy, exercised power with leniency, and written large the doctrine of the brotherhood of the Race. Our birth on the "Mayflower", our unparalleled history from that day till now, our record in self-government as a Republic, our achievements in statecraft,—all these are prophetic of a far-reaching influence for world-betterment.

America, with her Anglo-Saxon people, is to evolve a new citizenship, cosmopolitan in type, in whom shall be crystallized the finest fibre of all people. The Anglo-Saxon is supreme in moral ideals and in ethi-

cal activities, thanks to his Hebrew touch. For Christian cultural purposes in non-Christian lands, the sum of \$24,000,000 is paid annually, and more than four-fifths of this vast benevolence is supplied by the Anglo-Saxon, and nearly one-half of that magnificent amount is given by the United States for world-betterment. The Anglo-Saxon is supreme in mental movement and intellectual forces, for he looks back to the brainy and brilliant Greek. He is also foremost in mastery, in physical conquest, in genius of government, for somewhat of the old intrepid Roman yet rules in our modern American. With the American Peary at the North Pole and the English Shackleton near the South Pole, we have a prophetic glint of the Anglo-Saxon reach,—"from pole to pole." For this larger life, this farther sweep, this growing dominion, America is the campus, the world the field. And an ennobled humanity, erect before God, is to be the laurel crown in this royal game of life.

But along with our just pride comes a sense of large responsibility, for power is a solemn trust. If these impressions, which are the results of years of observation in world-movements, have any foundation in facts, our flush of pride must at times change to pallor under the sense of obligation.

With America, from Baffin's Bay to Panama Canal, united, strong, and clean, the world will rise to the lofty life and move out in the larger realization of the Kingdom of God. I am indulging the felicitous hope that, in

the unfolding of the divine purposes, North America shall be one united, free, independent, harmonious, God-fearing people, bent on bringing humanity to its best. And instead of our pointing to New York harbor where stands "Liberty Enlightening the World," the Nations shall look to America, enlarged and glorified, as the place where liberty, truth, and love are ennobling the world. This is no illusive dream, it is the logic of truth, baptized with prophetic fire.

I am not unaware of the serious danger of a vast corrupting power in foreign immigration. When foreign people to the number of a million a year, plunge themselves into our pool, there must be a shock, new wavelets will shiver on the surface, and reach from shore to shore. The tendency to foreignize our land and thwart the purposes of the Father is serious and disquieting. We cannot look upon it with unconcern. But the indomitable American, with his optimism and courage, must,—nay, he **will**,—rise to the occasion. The American must see that immigration to our shores has an annual monetary value of a billion dollars in cash. He must realize that immigration, properly guarded, contributes a much-needed physical strength and endurance to our vitality, so seriously depleted by various conditions here. He should become heartened by the undoubted fact that the average alien has an underflow of passion for liberty which lies at the base of all progress. I have faith, therefore, that America, undaunted and never conquered, shall measure up to the responsibility, and that she will even consider it an opportunity to be seized with delight. Our immigration

problem is the chance of a brave and free people to make the people of all countries brave and free.

Here, then, is the American problem, the world-problem for the National Reform Association. Shall we "show the white feather?" Or shall we rise and conquer? We must make the Atlantic pacific, and the Pacific peaceful. But when Liberty leans on a bayonet, she is destined to be mortally wounded. When Freedom is rocked in the cradle of Anarchy she is certain to be overturned. When liberty means only license, the sacrifices of our Fathers become a hissing, and their purposes come to naught. But when liberty shall be nourished and matured by the Prince of Peace, she shall bring forth the Kingdom of God on earth. **America must be ethical**, as well as commercial.

The masses on American soil must be touched and transformed by the Life that was life indeed. One-fifth as many aliens as come to us annually leave us for their home-land. And what is the report they carry back? Last year these transient guests of ours, 200,000 strong, returned to more than a dozen different countries, carrying to their people a message of--what?

Self-mastery and the conquest of conditions here are necessary to world-betterment. America is the key to the situation. Shall the "Great Experiment" (as our young Republic was derisively called) shall the Great Experiment fail? America has come to be the heart of the world; she must be clean and strong. The Golden Rule, proceeding from an altruistic heart, is **America's sublime Call**, her golden opportunity. Out of the seething kettle of our complete life shall come

a new Humanity, which shall combine the best of each, a man of the world,—better, a man of two worlds, with vision and virility. But the **pot must be watched**. Reform that is national in its reach, life-wide in its scope, individual in its penetration, is the crying need of the hour, and the imperative call to loyal Americans. That call unheeded, will be America's chagrin, and the world's grief,—and God's disappointment.

BIBLE READING IN SCHOOLS.

BY M. D. McLEOD.

Hon. Secretary Wellington Bible-In-Schools League, New Zealand.

The question of some form of Bible teaching in the public school of New Zealand is at present being widely discussed by the people, and the Churches almost without exception are diligently preparing for a new campaign. Some of them, notably the Anglican, have definitely pronounced in favor of the scheme known as the New South Wales System. The Presbyterian and Methodist Churches have set up strong Committees to consider this system and to report to the next meeting of their supreme governing bodies. The following brief account of the New South Wales method from the pen of the Rev. D. J. Garland, Organizing Secretary of the Queensland League, the greatest authority on this question in Australia, will therefore be of general interest. Mr. Garland suggests that "the System" should be henceforth spoken of as "the Australian System" inasmuch as it now exists in four out of the six States. He writes:

"The System by which the problem of Religious Instruction has been solved in four out of the six States of Australia, provides for

"simple selected Bible lessons being given by the State School Teachers without sectarian teaching, and for Ministers of Religion or their accredited substitutes visiting the Schools during school hours and teaching the children of their respective Denominations. A Conscience Clause provides that no child shall receive either the Bible Lessons from the State School Teacher or Religious Instruction from the State School Teacher or Religious Instruction from the Minister of Religion, contrary to the parent's wish. This Conscience Clause is the key to the whole problem because it gives perfect liberty to the parent, placing the full control in their hands. Neither the State nor the Minister of Religion can compel the child to receive the Religious lessons. This system has existed in New South Wales since 1865, in Tasmania since 1868, Western Australia since 1893, and Norfolk Island since 1906, and it was introduced last year into Queensland by the decision of the people ascertained through a Referendum.

"The official opinions of the Heads of the Department where this system exists are emphatic that no sectarian difficulties arise in connection with the working of the Religious Instruction Clauses and these official opinions are endorsed by the State School Teachers who have in great numbers testified in writing their high appreciation of the value of the Religious Instruction given in the State School. The system is further endorsed by the action of those Churches—Anglican, Presbyterian and Methodist and of the Salvation Army—all of which have unanimously through their highest governing bodies given their adherence to the System, and commend its introduction where it does not exist.

"The fact that the system has existed for nearly half a century

"in two of the States is the plainest proof that no difficulties are created by its existence and that it gives satisfaction to a majority of those States, otherwise it would not have been continued for such a long period upon the Statute Books.

"The fact that it was introduced into Western Australia in 1893, in Norfolk Island in 1906, and Queensland in 1910, shows that it is capable of being grafted into an existing system without in any way disturbing it; and the fact stands out that once this System is introduced it is never disturbed, thereby proving a permanent solution of the Religious Instruction problem. It would be idle to deny the fact that one section of the Christian Church—the Roman Catholic—is opposed to the System, but not-

withstanding that opposition, in New South Wales alone the number of Roman Catholic children attending the State Schools is over 30,000, practically all of whom accept the selected Bible lessons from their State School Teachers, and this notwithstanding the opposition of their Church to the National System of education. Once the system is introduced it proves the strongest bulwark for the maintenance of a National System of Education as opposed to Denominational Education under ecclesiastical control. There may be some better system for giving Religious Instruction in a National System of education, but this is the only system which has proved acceptable and provided a permanent solution of the problem."

Selection

STATE DINNER GIVEN ON THE SABBATH

That is an amazing story which the dailies of last Monday bring to us under the head of New York news, and under the date of August 13, the Lord's Day.

The account is one of the day as spent in and near New York by Admiral Togo, distinguished foreign visitor. It has been carried by every paper using the Associated Press service, and any who wish may read the entire story, as many doubtless have done. Therefore we do not speak of the way in which the Sabbath was profaned by private citizens, in their efforts to entertain and amuse the great man. We do re-publish, how-

ever, the report of that part in Sabbath desecration which was taken by a representative of the United States Government, who acted as a representative of the government:

"Admiral Togo, after his strenuous day, hurried to his hotel to dress for a state dinner given in his honor by Third Assistant Secretary of State Chandler Hale, who acted as host for the Government, whose guest the Admiral is.

"The dinner was one of the most elaborate ever served in New York, and \$100 a plate. The Knickerbocker's famous solid gold service was used, and some of the wine that was served was more than eighty years old. The centerpiece was a splendidly executed confection made of sugar, which was

a perfect model of the famous Japanese battleship Mikasa, Togo's flagship in the battle of the Sea of Japan.

"Every turret and gun was reproduced, not a single ventilator was missing, and even the wireless outfit was in perfect working order, the little wires spluttering messages of goodwill between the two nations throughout the entire dinner. From the forepeak of the candy sugar-clad Mikasa there fluttered a tiny little silk American flag and from the stern the emblem of Japan. The sugar Mikasa also had a set of fine searchlights, which shot out little strings of light, just as the bigger ones on the real thing did when Togo was winning immortal fame in the Sea of Japan.

"There were toasts to the President of the United States, to the Emperor of Japan, and to Admiral Togo."

Now, as the act of the agent is the act of the principal, Assistant Secretary of State Hale has placed a Christian country in the attitude of defying the law of that God in whom its people profess to believe. That law says, "thou shalt not," nor "shall the stranger within thy gates," violate the sanctity of the Lord's Day. In the eyes of the nations of the world, Christian people of America are stultified by this Government dinner. With one hand they give money to send missionaries to Japan, to maintain schools and to teach the Japanese people that not Buddha, but Jehovah, is the Lord, the God of the nations. From the same

purse, as tax-payers, they pay for an "elaborate dinner," given on such a sacred day to flout the very God whom they profess to worship, and to do so before the eyes of a Japanese nobleman. The dinner was "private," some of the reports state, and follow the word with a list of distinguished guests present. It was "semi-official" other papers explain, but all unite in agreeing that, after all, it was given by the State Department of these United States, and in honor of a foreign notable.

Beyond doubt, some Christian citizens have protested against such an act on the part of our Government. Others should so protest. Our State Department should hear from those whose Christian sentiment it has offended. It should learn in no measured words what God's people think of such disrespect shown toward his day. Every woman tax-payer may properly register her protest. Every voter should do so. The Laymen's Missionary Movement has mustered a great force of men who are deeply interested in foreign missions. These men should protest—not necessarily as a body, for that takes time—but as individual Christian voters, whose zealous labors for the advancement of the Kingdom are thus in danger of being undone.

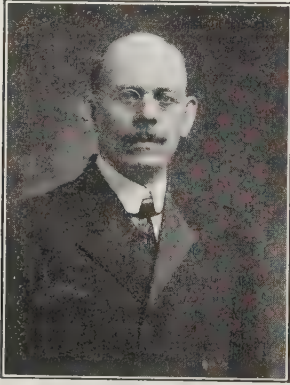
It is still as true as it ever was, that the nation and kingdom that will not serve God, shall perish.—The Presbyterian.

The National Reform Movement.

THE WINONA INSTITUTE

In our last issue we gave an account of this year's Christian Citizenship Institute at Winona Lake, Indiana. We herewith submit the likenesses of the regular speakers at the Institute, a brief analysis of the attendants and list of the newly elected officers of the Indiana State National Reform Association for the ensuing year.

Texas and Missouri; 4 from Tennessee; 3 each from Washington, D. C., West Virginia, Wisconsin, Kentucky, Iowa and Nebraska; 2 each from Kansas and Oklahoma; 1 each from New York, New Hampshire, New Jersey, Minnesota, North Carolina, New Mexico and Florida. In addition there were present two from Japan and one each from Turkey, China, Korea, India, The Philippine Islands, South America, British Columbia and



J. S. MARTIN, D.D.
General Superintendent National Reform Association.



L. E. DAVIS, D.D.



W. J. WILSON, D.D.
Secretary National Reform Association



REV. V. LOSA

Of the hundreds in attendance at the Institute three hundred and twenty-six enrolled and attended with more or less regularity. Of this latter number 158 were from Indiana; 52 from Illinois; 33 from Ohio; 13 from Michigan; 9 from Pennsylvania; 6 each from

Canada. Of this total of 326 fully two-thirds of the number were professional and most of the remainder business men and those (both men and women) engaged in Christian and civic reform work. The register shows the following: Ministers (pastors,

evangelists, seminary and college professors, leaders in reform work, superintendents of charitable institutions, missionaries, etc.) teachers, (in universities, colleges, normal and high schools, day and Sabbath schools,) judges, lawyers, legislators, court reporters, physicians, musicians, merchants, real estate men, travelling salesmen, etc.

LIST OF STATE OFFICERS.

President, Rev. A. W. Jamison, Rushville.
Secretary, Rev. G. L. Brown, Indianapolis.
Treasurer, Mr. George W. Brown, Indianapolis

EXECUTIVE COMMITTEE

Rev. A. W. Jamison, Rushville.
Rev. G. L. Brown, Indianapolis.
Mr. George W. Brown, Indianapolis.
Rev. S. C. Dickey, D.D., Winona Lake.
Rev. Daisy Barr, Muncie.
Mrs. Olaf N. Gudlin, Ft. Wayne.
Rev. F. M. Fox, D.D., Ft. Wayne.
Rev. S. W. Patterson, Warsaw.
Rev. Henry Arlen, Nashville.
Rev. G. R. Steele, Bloomington.
Rev. C. G. Sterling, Indianapolis.
Rev. S. R. Lyons, Richmond.
Rev. Dr. G. W. H. Kemper, Muncie.
Rev. Geo. H. L. Beeman, Green Castle.
Rev. L. O. Richmond, Terre Haute.
Dr. F. N. Palmer, Winona Lake.
Rev. A. G. Neal, Warsaw.
Rev. G. C. Carpenter, Warsaw.
Miss E. E. Chase, Winona Lake.
Rev. John Glenn, Vernon.
Mr. John H. Hunt, Peru.
Mr. E. A. K. Hackett, Ft. Wayne.
Rev. A. E. Ewers, Pierceton.

Rev. W. L. Breckenridge, Rockfield.
Rev. Wm. Alexander, Columbia City.

VICE PRESIDENTS

Rev. C. C. Williams, Pendleton.
Prof. Criswell, Winona Lake.
Rev. Geo. W. Reuch, Goshen.
Mrs. Dr. Shoemaker, N. Manchester.
Rev. Orville J. Hutchison, Elwood.
Mrs. Wallace Sherwood, Indianapolis.
Prof. Whitmer, Goshen College, Goshen.
Mr. T. H. Brenneman, Goshen.
Rev. T. P. Potts, Ft. Wayne.
Rev. S. H. Yager, Plymouth.
Rev. T. P. Baker, Fairmount.
Rev. A. L. Wright, N. Manchester.
Rev. H. A. Clansing, Garrett.
Rev. F. Cilley, Pierceton.
Mr. A. R. Zook, Goshen.
Theodore Dock, Delphi.
James Tribble, Bourbon.
Joseph A. Goddard, Muncie.
Miss Eva Nerr, Elkhart.
Mr. W. D. Ward, Kokomo.
Miss Josephine Thomas, Pierceton.
Rev. Sherman Powell, Decatur.
Rev. Thomas H. Hanna, Bloomington.
Rev. W. E. Biederwolf, Monticello.
Prof. J. H. Scholl, Rushville.

SUB-EXECUTIVE COMMITTEE

Rev. A. W. Jamison, Rushville.
Rev. G. L. Brown, Indianapolis.
George W. Brown, Indianapolis.
Rev. C. G. Sterling, Indianapolis.
Rev. S. R. Lyons, Richmond.
Rev. George H. L. Beeman, Green Castle.
Rev. L. O. Richmond, Terre Haute.

FIRST CALL FOR THE SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

(The following draft of Call is being sent over the signatures of the officers of the National Reform Association to thousands of religious and civic bodies in the United States and other countries.)

THE NATIONAL REFORM ASSOCIATION

Publication Building, 209 Ninth St.

Pittsburgh, U. S. A.

Pittsburgh, Pa., U. S. A. August 1, 1911

To Whom It May Concern:-

Greeting:—Acting under proper authority, delegated by those participating in the First World's Christian Citizenship Conference and the membership of The National Reform Association the Executive Committee of the latter organization has taken definite steps looking to the holding of the Second World's Christian Citizenship Conference at Portland, Oregon, U. S. A. June 29 to July 6, 1913.

The immediate result to be sought through

this Conference, and through all the work of preparation for it, is the revival and diffusion of national religion; or, a deeper and more general sense of the accountability of nations and governments to God and their dependence on Him. Since all true reforms must find their moral standard and the guaranty of their permanence in religion, this revival and diffusion of national religion will powerfully assist all governments in dealing with the moral evils which corrupt and afflict the nations, such as drunkenness, unchastity, unholy divorce from the bonds of marriage, and all other forms of vice and crime. It will promote respect for law; will rebuke profanity and enhance the efficacy of the oath; will set public education in its proper relation to morality and religion; will help in securing the right of all men to the day set apart for rest and worship by the

Creator; will strengthen the hands of good citizens in dealing with political corruption; will tend to lift to office everywhere men who are incorruptible, and are in sympathy with these high aims; will purify and ameliorate the conduct of nations toward each other; will lead to the abolition of war; and will help to correct all social injustice and wrong, and to secure to every man a fair share in the fruits of his labor and the largest opportunity for self improvement and for the welfare of his children.

It is a movement of extensive proportions looking to universal advancement in Millitant Christianity in individual, family and civic life, in general education and in public morals. Though in no sense an affair of mere denominational significance it is yet essentially Christian in its every aspect.

We who issue this Call are reeplly persuaded that the Lord Jesus Christ, the blessed Saviour of men, saves men in all their interests and in all their relations; that there are no human interests or relations which are in sorer need of His saving grace and power than those which lie in the civil sphere; and that in their acceptance of the forgiveness which is His to grant and in submission to His authority lie the ultimate safety and welfare and glory of all notions.

We believe that this assembly will be in many respects the most significant gathering of Christian forces thus far in history. It is the purpose of those arranging for it to make it a thoroughly representative, deliberative body composed of many of the leading thinkers and workers of the world. No leader in thought or in uplifting effort can well afford to be absent from this vastly important gathering. It can scarcely fail to mark an epoch in the forward movement of the world, and in that event to have personally participated in its deliberations will be ground for life-long thankfulness and congratulation to even the most eminent citizens of any nation. A prominent feature of the Conference will be a great patriotic demonstration on the fourth of July in which thousands of children will participate.

World-wide publicity will be given this and other Calls for the Conference and also to the Conference proceedings, through the largest and best organized news agency available for the purpose. A corps of experts will personally direct the dissemination of this news through the International Bureau of Publicity, 326-329 Real Estate Trust Building, Philadelphia, Pa. A fund of twenty thousand dollars has been appropriated for this purpose and to promote the general work of the Association.

Headquarters will be established in

Philadelphia, Pittsburgh and Portland, as part of the general plan of organization. Field officers will organize State and Local conventions in the United States and competent workers will bring the Movement to the attention of Christian citizens of as many other countries as possible.

The Rev. Henry Collin Minton, D.D., LL.D., has been in Europe for sometime securing speakers of international reputation to address the Conference. Secretary J. A. Cosby has also done work abroad in the interest of the Conference. Mr. Clement H. Congdon of Philadelphia, as publicity manager of the National Reform Association, has visited Portland and made advantageous preliminary arrangements in co-operation with leading citizens. It is expected that a new and costly auditorium which is to be erected will be formally opened by this Conference.

The transcontinental railroads are already pledged to grant every consistent concession in the matter of rates; the steamship lines on both the Atlantic and the Pacific will co-operate, and citizens of Portland are pledged to appoint a Committee of One Hundred to care for the delegates on arrival.

All inquiries, requests for copies of this Call and other literature, and other correspondence should be addressed to the Rev. J. S. Martin, D.D., General Superintendent of the National Reform Association, Pittsburgh, Pa., U. S. A. Make all inquiries as brief and specific as possible and in every case write your full name, title and address at the top of the first sheet of every letter. You can greatly help this movement by bringing this Call to the attention of the editor of your leading newspaper.

All Churches, either local or general, all Missionary Societies and Boards, Young Men's and Young Women's Christian Associations, Temperance Societies and other organizations having both a Christian and a patriotic purpose are entitled to representation in this Conference. You are particularly and specifically invited to appoint delegates to it and also to make provision for their travelling expenses and for their stay in Portland during the eight days of the Conference. Find herewith for use a form of delegate's certificate.

.....1911

WHEREAS:—A call has been issued by proper authority for the Second World's Christian Citizenship Conference to be held in Portland, Oregon, U. S. A. June 29—July 6, 1913 under the general direction of the National Reform Association and the citizens of Portland, represented by the Commercial Club, and
WHEREAS this Conference will attract the attention and thoughtful consideration of

all active factors in the world's progress and,

Whereas this organization, the.....

....., is ever ready to serve in any cause looking to the betterment of mankind, therefore be it **RESOLVED** that this organization indorse the proposed Second World's Christian Citizenship Conference and hereby commits itself to the election of a delegate or delegates as per the call submitted by the National Reform Association and to paying the expenses of such delegate or delegates to and from Portland and in Portland throughout the eight days of the Conference.

DR. MINTON'S REPORT UPON HIS MISSION TO EUROPE IN 1911.

(This report was hurriedly written while aboard the steamer and is herewith submitted for the information of the Statesman readers).

In submitting a report of my visit to Europe in the Summer of 1911 in the interest of the World's Christian Citizenship Conference to be held in America in 1913, under the auspices of the National Reform Association, I beg to say that two or three things should be borne in mind both in considering the task that was undertaken and in estimating the success that was achieved.

FIRST: It was midsummer, the vacation season for busy men in Europe as well as in America, and accordingly the time in the year when it was not easy to find the men we were seeking.

SECOND: The Conference is to be held two years hence and it was impossible to secure a positive promise from any one for a date so long ahead. The very best that could be done was to induce men to say that the Conference should have the right-of-way in their plans so that unless some unforeseen event should prevent, they might be expected to come; still it was agreed that it should not be regarded as a breach of faith if they should find they cannot come, it being understood that at the earliest moment they should advise us of such impossibility.

THIRD: The short time at my disposal for the trip made it impossible for me to see more than a few men, especially as those few men were scattered throughout the different countries of Europe.

The comparatively late date at which it was determined that this mission should be undertaken allowed small range of choice among steamers for going and returning.

I booked for the "Minneapolis" of the Atlantic Transport Line from New York, July 8, to London direct. Owing to the Seamen's strike in England she did not leave New

York until July 9, reaching London on Wednesday July 19.

In London I visited the office of the Church Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts and the London Missionary Society, where I explained to the official representatives the object of the Conference and in every case was assured of cordial interest and support. In each of these offices Dr. Stevenson's name and address, Corresponding Secretary of our Association, was taken with the promise that their year book would be sent to him and with requests that he should keep them advised of the progress of our plans.

I called, with a letter from Mr. Fred Smith, the Secretary of the "Men and Religion Movement" upon Lord Kinnaird, who was not at home; upon Sir Francis Belsey, at the suggestion of Mr. H. J. Heinz made to Dr. Martin, and he also was out; upon Dr. John Clifford whom Dr. Stevenson and I had seen a few weeks before in Philadelphia, but he had not yet returned; upon the Rev. Sylvester Horne, M. P., who was still absent in America, and upon the Lord Bishop of London at his city residence. Mr. Heinz had suggested that I call upon Dr. St. Claire, Archdeacon of London, but I learned that he was out of the city. The Bishop was at his house at Fulham Palace and accordingly I sent him by mail my card with a letter from Bishop Scarborough of New Jersey, asking for a brief interview. In due time I received a reply inviting me to luncheon on the next Monday. On that occasion I explained to him briefly my errand and invited him to the Conference. A number of people were waiting for his lordship's attention and consequently my interview, though very cordial, was necessarily brief. The Bishop said he had to be in Australia that Summer and I suggested that he go or come via America. He was sympathetic and cordial but reserved in the matter of committing himself, contenting himself with the remark that he would peruse my papers carefully and let me know. A few days later I wrote him from Edinburgh urging the suggestion that he could join America with Australia in his trip in 1913 and assuring him, as I had neglected in the brief and personal interview to do, that we should gladly keep him free from any personal outlay that might be incurred. I came away with the impression that he would promptly decline and, accordingly, was gratified to receive a note from him while at Berlin, stating that his lordship feared that it would be impossible for him to come but promising to let me know in case he finds that he can come. This seems to leave the probability against his coming and yet I feel that it may be worth while to press our invitation still further, tactfully re-enforced by churchmen from this side of the ocean. The whole subject of representation from Eng-

land, especially from the Anglican element, is indefinite. Dr. Clifford may be prevented from coming by a European Baptist Meeting in Stockholm that summer. The Reverend Sylvester Horne would be a good man though Dr. Paterson of Edinburgh suggests trying to secure the Archbishop of York. Dr. Lang is able and strong and the suggestion is to be considered.

In my mail awaiting my arrival in London was a letter from the Rev. Dr. Paterson of Edinburgh urging me to come up there as he thought that only personal explanations from me would secure the men we wanted. Accordingly I changed my plans and went to Edinburgh where I was Dr. Paterson's guest for two days. We already had his promise to come to the Conference but he begged to be excused urging that three years in succession in America would overtax his strength and that his health is not of the best. His declination, however, was not final and he assured me of his interest and his readiness to help me in every way possible and his valuable assistance was given without stint.

I called upon Prof. Richard Lodge to whom I had written and he at once apologized for his silence but assumed a negative attitude in the matter of coming. In fifteen minutes, however, his attitude had changed and he is now under promise to come. He even selected his subject and Dr. Paterson afterwards told me that the Professor had told him with happy enthusiasm at a later hour that day of his interview with me and of his expectation to visit America. I promised Prof. Lodge that his coming would involve him in no expense and he agreed to accept arrangements for public speaking while in America, the remuneration for which should be credited to his expense account. We are assured that his ability for this sort of engagement is of the very first order.

I had written Sir Andrew Fraser before leaving America inviting him to the Conference and he had replied declining. Nevertheless, I decided to call and pay my respects to Sir Andrew, though I had no definite hope of changing his answer. Happily, however, I was able to do that very thing; Sir Andrew has to be in Australia in 1913 and took enthusiastically to the suggestion of returning via America and cordially agreed to come to the Conference. He also was delighted with the idea of making some summer Assembly engagements and I am sure that he will be a prize in that way. He was perfectly satisfied to be guaranteed his expenses.

Dr. Paterson strongly urged me to try for Dr. Wallace Williamson, Minister of St. Giles and Chaplain to King George V, but when I called he was out of the city. I learned his plans for the next day and caught him for perhaps five minutes between his coming

from a funeral to his city home and his going to the train for a return to his country residence. Dr. Williamson is a power in Scotland, one of their greatest preachers and orators, and with the usual safe guarding against contingencies, agreed to come. I am not sure that in the hurried interview I said anything about expenses, and the haste of the interview and his cordial reply put the matter of expense out of mind. We may expect Dr. Williamson and that can be arranged by correspondence.

Before leaving America I had written Lady Frances Balfour of Whittingham House and she had not answered my letter. I telephoned from Edinburgh to Whittingham House to learn whether her ladyship would receive me but learned that she was off on her island of Tyree, too far for me to go. Dr. Paterson kindly volunteered to write Lady Frances and he read me his letter in which he strongly urged her to come. At Brussels, I received a letter from the doctor telling me that Lady Frances had replied, apologizing for her neglect, stating that she was a poor ocean traveller and that she could hardly think of herself in America. She added that if Dr. Minton must have a reply at once she thought it must be No, but she would be willing to consider it if she might. The Doctor advised me to write her that there was no need of great haste. I wrote him to this effect and will write her on my return home. Lady Frances is worth trying for as she unites the two famous houses of the Duke of Argyle, whose daughter she is, and the Balfours of Scotland, her deceased husband having been a brother of Mr. A. J. Balfour, the leader of the Opposition in the House of Commons. Dr. Paterson says Lady Frances would charm American audiences by her womanly grace and eloquence.

From Scotland I went to Norway and as I knew no one in that country I called upon our American Ambassador at Kristiania, Mr. Swenson, and showed him my letter from Governor Wilson of New Jersey. He at once was interested in my errand and gave me a note of introduction to Dr. Brugger, Principal of the University of Norway. I called upon Dr. Brugger who was very busy between two important meetings, as he said, but who was deeply interested in our Conference. He called by telephone the Bishop of Norway who said he could receive me if I should come at once, as he was about to leave the city. Dr. Brugger sent his Private Secretary to call a "taxi" and I went directly to the Bishop's home, where he received me most graciously though I fear that our interview, which was entirely in German, was a trial to his patience and forbearance. The Bishop was most deeply interested and assured me that Norway must by all means be represented in the Conference. Upon my asking him for his photograph he stepped

hastily across the room, pulled down a stately volume of his own production, and tore out the frontispiece which is an excellent likeness of himself. The Bishop spoke as if he himself might come though his lack of English would be a handicap. I believe, however, that it might be well to urge him to come as he is a picturesque and influential factor in the Christian life of Norway.

From Kristiania I went to Stockholm, having arranged by correspondence with Dr. Schuck, rector magnificus of the University at Upsala, who had been in Berlin for a fortnight, to meet him upon his return. However I was unable to go to Upsala.

I called at the Young Men's Christian Association in Stockholm and after waiting perhaps an hour and a half for his coming I had an interview with Dr. Carl Fries, who is prominently and very actively identified with the Evangelical forces of Sweden. I regarded my interview with Dr. Fries, perhaps for circumstantial reasons, as the least satisfactory I had on my trip. He is to be in New York in the Spring of 1913 attending the World's Student Federation Conference of which he is president, but he refused to say more than that if nothing prevented his doing so in connection with other plans he would come to Portland. I offered to pay his expenses from New York to Portland and return; he pleaded incompetence and his manner led me to cease urging. The next day I called upon Dr. P. Walderstrom, President of the Swedish Missionary Society, who took the greatest possible interest in the Conference. He is no longer a young man and when I suggested his coming he said pathetically "No, I have been in America five times but I will never see America again." He said Dr. Fries ought to come and that no man in Sweden is more competent. He gave me his photograph and will help us in any possible way. When I mentioned to Dr. Fries the matter of inviting Prince Bernadotte, the King's brother, to the Conference he said "I would not advise you trying to do that; he takes very little interest in Conferences," but Dr. Walderstrom said "You must see our King. I will take you to see the King." But his Majesty was in the country as was also the Prince, whom the doctor said I should by all means have seen if it had been possible, and he even suggested that I write the king myself explaining our plans, for he knew that the King would be deeply interested. When I asked if it would be well to suggest that we had hoped to have his brother the Prince, present at the Conference, he said "Yes, do that." But I have not yet written his Majesty and await instructions in the matter.

From Stockholm I went to Berlin and was told at my hotel that the Rev. Dr. Dickie had left Germany. I called upon Dr. Crosser,

his successor, an old college mate of mine and now pastor of the American Church in Berlin, who was out but he early returned my call at the hotel. Upon appealing to him for help he said "Why not try Harnack?" Dr. Paterson had suggested the same thing in Edinburgh but it had seemed too great a thing to accomplish. Nevertheless, we called up Prof. Harnack on the telephone only to be told that his afternoon and evening were already overcrowded and that he was to leave the city early the next morning. Thereupon Dr. Crosser said "Have you seen Dr. Dickie?" and then I found that he was still living in Berlin. We went directly to his home and found him just on the eve of leaving for his vacation. He knows Dr. Harnack and Dr. Dryander both personally and assured me that upon his return he would see them. Dr. Dryander, the Celebrated Court preacher, was out of the city at that time. He feels quite confident that he can get one of them, most likely Dr. Dryander, as Dr. Harnack's lecture engagements hold him till after July 1. He advised leaving the matter with him in this way. I had written to Dr. Julius Richter of Schweinbeck-bei-Belzac and was about to wire him to meet me at Brandenburg on my way to Cologne and Kassel, when I said to Dr. Dickie that I did not want to negotiate with Richter if there was strong hope of securing either Harnack or Dryander. He said "Let Richter go, then," indicating his expectations. He says he knows both of these men would like to come. I suggested that we at once communicate with Lutheran friends in America and send as strong an invitation as possible to Berlin.

Dr. Martin had written me before leaving home that Mr. Heinz had suggested Herr Lehman of Kassel as a fit man to invite from Germany. I went out of my way to go to Kassel, where I spent a night. Mr. Lehman is a layman, at the head of the Baptist Publication work in Germany and a fit representative of the free churches in Germany. I saw Lehman and subject to contingencies we may expect him.

Next I went to Brussels where I had no trouble in securing my friend Monsieur le Pastor K. Anet, General Secretary of the Christian Missionary Church of Belgium. He will be a very valuable member of the Conference. He speaks good English, is thoroughly alert and intelligently enthusiastic. We are to guarantee him railroad and steamship fare from Brussels to Portland and return and to keep him free from expense in Portland. He hopes to secure Baron Prisse, a distinguished Protestant layman to come with him, and if he does so he will come at his own expense. I saw the Baron at church Sabbath morning and spoke with him only to greet him. I had met him in Belgium last year, but when Pasteur Anet and I called

afterward at his home he was not at home. The Baron is at present the Moderator of their General Synod and a man of fine character and great influence. If it were not that the Baroness' health is not good there would be little doubt about his coming.

At Geneva I called upon M. le Pasteur Gambini and presented the regrets, as I was authorized to do by Dr. Stevenson, that the Pennsylvania Sabbath Association could not send a representative to the International Assembly to be held in Geneva in the coming Autumn. My interview with pastor Gambini was through his wife as interpreter, and he was deeply interested in the Conference in which he said that their Society should be represented.

While visiting Pastor Anet at Brussels he gave me a letter to Dr. Charles-Lucien Gautier of Geneva which I called to present at his home in Cologne. I was most cordially and graciously received; the distinguished doctor, whose home is one of the most beautiful on the shore of Lake Lehman, at once invited me to remain to luncheon, and upon my stating my business promised to come to the Conference. He is one of the strongest men in Switzerland. He is a man of great influence, ability and distinction. He is president of the International Protestant Monument Association and he says that the only reason he can foresee that may prevent his coming is the conflict with the date of the formal beginning of the Sculptor's work on the Calvin Monument. He expects to attend the Presbyterian Council in Aberdeen in June and to come on to America afterward. Nothing was said about paying his expenses and I assume that this will not be a condition of his coming. I suspect that this should be referred to in correspondence. He counseled with me about his alternate in the event of his failing to come.

I went next to Gstaad a remote Alpine resort, between Montrense and Interlaken, at which place I had wired M. le Pasteur Charles-Merle d'Aubigne of Paris to meet me, and after a two hour interview during which M. d'Aubigne took luncheon with me at the Alpina Hotel, he cordially consented to come. The terms are the same as those with Pasteur Anet and M. D'Aubigne, as well as Anet, is willing to make engagements to speak and I believe we ought to be able to find opportunities for D'Aubigne at least, whose name is so well known in America.

I had been in correspondence with Dr. G. Luzzi of Florence for months and he had written me that he would be during all of August in the Engadine, but would be glad to see me on my arrival in Switzerland. He gave me my choice of three places of meeting and upon my reaching Zurich I wired him to meet me at Chur, one of the places he had suggested. My disappointment was great when early the next morning I received this

reply "Leider Unmöglich Zu Kommen." Thereupon I wrote him a long letter explaining how it was that I had secured a lectureship in Princeton Seminary for him in 1913 in order that he might be present at our Conference. It was understood by the Princeton faculty that I would apprise Dr. Luzzi of this appointment when I should see him this summer but by some mistake the registrar wrote him offering him any time within the limits of a year. He chose October 1912. I explained all this and asked him to change his dates either to April 1913 and wait over or to October 1913 and come two or three months ahead. I received his reply after coming aboard the Carpathia stating that for reasons which he submits and which he regards as insurmountable he cannot do it. My disappointment was very great. He does not state why he did not meet me in response to my telegram though I cannot doubt that there was some good reason.

I desire to call attention to the fact that the only instances in which we have failed to secure the people we went after were those in which I was unable to have a personal interview. I refer to Lady Balfour and Dr. Luzzi. Dr. Paterson in writing about Lady Frances says that this was an instance where a personal interview would have been of value. I am not without a feeling that if I had seen Luzzi we could have arranged it but his reply has the note of finality.

Two other countries remain to be mentioned.

Upon reaching London I had a letter from the Rev. Patterson of Belfast, founder of the "Catch-my-Pal" temperance movement, saying that he will be glad to come to America; the terms on which he is to come are as yet not definitely settled and I suggest conference with Dr. Scanlon of the Presbyterian Temperance Committee.

The other country to which I refer is Russia. In London I received a letter from Mr. G. M. Day of St. Petersburg stating that he was in the Caucasus where he would remain till September and that Baron Paul Nicolai is the man of all men in Russia to secure for our Conference. He says that he has been associated with the Baron in Christian work and intimates that he will do his best to interest the Baron in the Conference. He thinks the greatest difficulty will be persuading the Baron that he is the right man but that he will be in New York in 1913 attending the World's Student Federation Conference and that he will be largely under the influence of Dr. John R. Mott while in America. Accordingly I advise that we send an invitation to the Baron—who by the way has been all summer on his estate in Finland, and that we get into touch with Mr. Mott. This will account for my not going to Russia.

The risk of quarantine annoyances made it unwise to go into Italy this summer at all,

so that I embarked at Fiume, Hungary, at the head of the Adriatic Sea, Friday August 25, due in New York Wednesday September 13.

This is my report. I trust it will be satisfactory. I have had a strenuous vacation. I stayed in no place hardly long enough to wait for my laundry; indeed, I never did get my linen which was sent out in Stockholm.

Everywhere I found the heartiest appreciation of our plans for the Conference. I believe more than ever in the wisdom of its conception and in the practicability of its accomplishment. I could have secured more men but I think I recall an expression in Pittsburgh that we should not have a large number from the Continent. Difference of speech would soon appear as an effective barrier. But there is oneness of interest, oneness of faith, oneness of use and oneness of purpose. Everywhere Christian people are recognizing that in social and political uplift, as well as in personal and private conduct, the only true standard is the law of God and the only true dynamic is the Spirit of Christ. S. S. Carpathia, August 29, 1911.

SUPPLEMENTARY

Since writing my report the following items have developed, which we beg to communicate.

FIRST: Upon my reaching home I find a letter from the Lord Bishop of London's private secretary, finally declining the invitation while expressing his appreciation and deep interest in the success of the Conference.

SECOND: I have also received a letter from Prof. Luzzi in reply to my acknowledgment of his own in which he declined to come, and again he insists that he cannot possibly come under any conditions. He suggests that we secure Prof. Alberto Clot, Waldensian representative now in this country or, if this is not satisfactory, Dr. Muston of Rome.

THIRD: Among my fellow passengers on the return voyage was Dr. Harouttune M. Dadourian of Yale University, who is an Armenian from Asia Minor but a graduate of Yale, where he is now teaching. I sought the opportunity to get from him information concerning Turkey that might be of value in promoting our plans and was gratified to find the doctor himself promptly responding and assuring me that he would plan to be present himself. He was just returning from a visit to his native home and he gave me the name of Dr. Armenag Haigazian, President of Apostolic College at Konia (the ancient Iconium of the New Testament) as the best man in the Turkish Empire to represent it in the Conference. Dr. Haigazian is a graduate of a native college and of Yale Theological Seminary. He speaks English fluently and is thoroughly informed upon and

in sympathy with the forces that are contributing to the improvement of conditions in that country. Dr. Dadourian wrote President Haigazian on the steamer, asking if he could accept an invitation to the Conference if he should receive one, and I suggested that he intimate that we would advance 1000 francs (\$200) toward his expenses. He confidently believes that he will reply favorably and I recommend that this invitation be confirmed.

FOURTH: I may say that in my mail awaiting my return I found an excellent photograph both of Pastor Anet and Baron Prisse unaccompanied by any note. Evidently Monsieur Anet, who is an exceedingly busy man, sent these to me as he had promised to do, and I infer from the fact that the Baron's picture came also that he has succeeded in getting the Baron's promise to come with him to the Conference.

SECRETARY STERLING'S REPORT.

(The following report failed to reach us in time for publication in the last issue. Though somewhat belated we give it as a matter of information to our readers).

My labors for July have included public addresses, personal conversations, solicitation of funds, working up Winona attendance, and correspondence. The addresses have been delivered before congregations, Y. P. Societies, Men's Bible Classes and a College Assembly. The denominations addressed were Presbyterian, Methodist Episcopal, Disciple and Mennonite. The total number of addresses was thirteen. The places visited were Indianapolis, Richmond, Peru, Logansport, Warsaw, Goshen, Piercetown, Fort Wayne, Columbia City and Bourbon—all in Indiana. Interviews for discussion of our principles have been had with Governor Marshall, Superior Judges Carter and Arbison, ministers, elders, business men, attorneys, leaders in women's work, etc.

In my labors in behalf of the Winona work, I have secured from some pastors and churches lists of names of delegates, in other cases promises of such lists to be sent, and in other instances simply assurances that the matter would be presented and urged. The amount of money secured is not large (see financial report). Most of this money was secured by personal calls, in most instances the givers had heard my address. The causes for small financial returns are in part—the time of year, special local conditions, (recited in my letters,) numerous and frequent appeals, and doubtless in part my own lack of pressure on this feature, in my addresses. I have felt that the primary aim should be to create sentiment in the line of the principles we advocate, by giving instructive and impressive addresses on the great truths on which our work is based. I

have feared that too great prominence given to appeals for money at the start would prejudice our cause by creating an idea that the talk was for the sake of the funds. I have heard it remarked concerning the representatives of another cause, who are being admitted generally before our churches, that the first inquiry made of each other—when these speakers get together—is, “how much did you get?” I suppose, however, one must not be over-sensitive on this point. I appreciate that the work of the Association must have financial support. If the Secretaries are depended on for this part of the work, I must do my best. I have been experimenting as to method. I had hoped larger sums would be realized from my personal calls, making congregational appeals unnecessary.

LITERATURE SENT OUT DURING JUNE, JULY AND AUGUST, 1911.

TRACTS—

- 3551—The Second World's Christian Citizenship Conference.
- 3037—The National Reform Association—What It Is, What It Does, What It Needs.
- 901—Christian Citizenship—What It Is, What It Does and How Best Attained.
- 555—Do You Know?
- 559—Is the United States a Christian Nation?
- 500—National Reform—What It Is and How It Differs from Other Reforms.
- 471—Questions and Answers on Peace...
- 309—Christian Citizenship Defined.
- 130—A Plea for Religion in the Nation..
- 10—Bibliography.
- 35—Copies each of: The Moral Responsibility of Nations, What Constitutes a Christian State, National Christianity in the Public Schools, The Bible in the Public Schools, Religious Defect in the Constitution of the United States.
- 26—The Christian Amendment and the Liquor Traffic.
- 150—Copies each of: Christ the Ruler of Nations, Our National Christianity and Fundamental Law, A Christian Nation or Political Atheism, Which? This Is A Christian Nation, by Justice Brewer.
- 90—Copies each of: The Principles of National Religion, The Christian Citizenship Pledge, The Sabbath and the Working Man, The True Idea of the State, The Origin of the State, The Ultimate Source of the State's Authority, The Moral

Ends of the State, The Institution of Civil Government, The Relation of Nations to the Lord Jesus Christ, Christ's Government of the Nations, The Relation of Civil Government to the Bible, The Moral Personality of the Nation, The Forgiveness of National Sins, Our National Thanksgiving Festival.

- 5—Copies each of: Our Educational System—Is It Secular or Religious? The Constitutionality of Reading the Bible in the Public Schools, To an Unknown God, Religion in Public School Education.
- 1—Sample lot of all small tracts, fifty or more.
- 1—Sample lot of all tracts, large and small, about seventy.

PROGRAMS, CALLS AND CIRCULARS.

- 2080—Calls for Ohio Convention.
- 50—Calls for Kansas Convention.
- 50—Calls for Michigan Convention.
- 2000—Programs for Ohio Convention.
- 50—Programs for Ohio Convention.
- 50—Programs for Kansas Convention.
- 2000—Programs for Winona Institute.
- 1000—Circulars for Winona Institute.
- 900—World's Christian Citizenship Conference Circulars.
- 960—Lists of Publications.

BOOKS AND MAGAZINES.

- 825—Extra copies of The Christian Statesman.
- 26—World's Christian Citizenship Conference Report.
- 19—Roman Catholic Monastic Institutions in the XXth Century.
- 15—Manual of Christian Civil Government.
- 5—Sabbath Laws in the United States.
- 125,744 pages of literature in all.
- LETTERS AND POSTAL CARDS.
- 3195—Circular Letters—16 different kinds.
- 350—Separately dictated letters.
- 75—Postal cards.

ITEMS OF NEWS

Representatives of different religious bodies are already asking for representation on the programme of the Second World's Christian Citizenship Conference.

Secretary Dr. W. J. Wilson begins work for the Association the first of this month. He goes to Chicago to work in the interest of the Illinois State Convention.

The date of the Illinois State Convention has not yet been definitely fixed. It has been

determined however that it will be about the middle of November and in the city of Chicago, probably November 20 and 21.

The Rev. J. M. Foster of Boston, Mass., announces a National Reform Convention in the Park St. Church, that city, Tuesday, Oct. 4, with morning, afternoon and evening sessions. Fifteen addresses in all are listed, fourteen of which are to be a half hour each and one an hour in length.

The General Superintendent expects to spend ten days in Michigan the middle of October. He will also speak in Cleveland, O., en-route to Detroit and vicinity where he will be most of the time. While in Detroit he expects to meet with the members of the Executive Committee of the Michigan State National Reform Association.

On August 22nd the General Superintendent addressed the annual Bible Conference of the Winona Lake Assembly on the theme, "America for Christ." The address was requested by the Winona management for publication and will appear in the printed report of the Bible Conference together with a number of the other Conference addresses.

The Rev. Henry Collin Minton, D.D., LL.D. President of the National Reform Association who has been abroad for the past summer in the interests of the Second World's Christian Citizenship Conference, arrived home safe the 13th. Read the very interesting and encouraging report he made upon his return, found elsewhere in this issue.

The National Field Secretary has made more than two score addresses in advocacy of the principles of National Reform within the past two months. He has spoken in Oakmont, Elwood, Mt. Gretna and Philadelphia, Pa.; Morning Sun, Wyman, Sharon, Medapolis and Clarinda, Ia.; Cambridge and Columbus, O.; and in Atlantic City, N. J.

The General Superintendent of the National Reform Association spoke forty-two times in behalf of National Reform during the past two months, in Ohio, Indiana, Illinois, Missouri and Pennsylvania. Among other places he was in St. Louis, Cincinnati, Pittsburgh, and Philadelphia. Among the congregations reached in these places were Lutheran, Baptist, Evangelical, United Brethren, Congregational, Methodist, Episcopal, Presbyterian, United Presbyterian and Reformed Presbyterian. In Indiana he spoke at Winona

Lake, Warsaw, Peru and Bloomington and in Illinois at Coulterville, Houston and Sparta.

The Superintendent of public schools in Trenton, N. J., writes: "I am enclosing herewith my check to your order for three dollars and would be pleased to have you see that my subscription is credited that amount. I think I should say that I am especially interested in the work of the Christian Statesman and do not wish to lose any copy from my files."

Pennsylvania State Secretary J. R. Wylie still continues his labors in the Western part of the State, in and about Pittsburgh. He has also done some work of late in Eastern Ohio in the interests of the Ohio State Convention in Columbus. Besides his Sabbath work he has arranged for and addressed a number of meetings during the evenings of week days.

A number of orders for literature have recently been received at the office as the result of the address of the General Superintendent at the Winona Bible Conference. One man from Wisconsin ordered eight different kinds and another from Michigan a copy each of all literature furnished by the Association. Some also subscribed for the Christian Statesman.

The General Superintendent, Dr. J. S. Martin, made a tour through Western Indiana and Southern Illinois the latter part of August and the first week in September in behalf of National Reform. During this two weeks, tour he spoke in behalf of the cause as many as fifteen times—before congregations, Bible classes, young people's and missionary societies and conventions, and public audiences assembled especially to hear the cause presented. The last address delivered by him was at a public meeting in the United Presbyterian Church, Sparta, Ill., the evening of September 6th on "The Bible in the Schools."

Among those interviewed and interested in behalf of the Second World's Christian Citizenship Conference by Secretary of Young People's Work, Rev. J. A. Cosby, while abroad this past summer, are the following: Dr. Howard S. Bliss, President of Beirut College, Syria; Dr. J. K. Giffen of the Sudan, Egypt, author of "The Egyptian Sudan"; Dr. D. S. Oyler of the Egyptian Sudan; Miss Dorcas Teas of Assiut, Egypt; R. S. McClenahan, President of Assiut College, Egypt, with

600 students; Nathan Soperstein, M. E. Best, Rev. Melki Hannash, Prof. Rosenberger Ramellele, all of Jerusalem, Palestine. He also interested many residing in the northern portion of Europe.

Writing with reference to the Michigan State National Reform Convention and in reply to a letter sent him in regard to it a veteran pastor in the Methodist Episcopal Church in Elsie, Mich., says: "I largely endorse the movement advocated by the National Reform Association. I have preached and lectured along these lines for several years, having been more or less on the public platform in their behalf for over twenty years. I shall be glad to do anything I can to help this work along. While I cannot be with you, at the convention, in person I will be there in spirit and will pray for the success of the grand work. Will preach on the line you request in your letter next Lord's day." This last reference is to the request made of every pastor in the State of Michigan to preach on the Bible or Christian principles of civil government the Sabbath preceding the State convention.

C. G. Sterling, Indiana State Secretary, has labored the past month in Ohio in the interest of the Ohio State Convention. Most of his time has been spent in the convention city, Columbus, in conjunction with the National Field Secretary. The early part of September was spent by him in the Western part of the State. Among other assemblies addressed by him were the annual conferences of the United Brethren and Methodist Episcopal Churches of that part of the State. He also spoke many times in Columbus, as did the National Field Secretary. The latter addressed public audiences at the noon hour each day for a week in advance of the convention dates.

Treasurer Tibby reported at the September Sub-Committee meeting receipts for July and August of \$2,682.32 and expenditures amounting to \$3,393.26, leaving in the treasury a balance of but \$279.99.

The pastor of the Utica, O., Presbyterian church sends with a request for publication the following:

"Rev. J. R. Hill of Oak Park, Ill., preached a series of sermons in my church, from the text, 'Remove not the ancient landmark which thy fathers have set.' Prov. 22:28. While admitting that the original application was to land boundaries yet he took the ground that it had a far wider application than the

temporal and could be applied to the spiritual heritage from our fathers. Hence the theme, 'Landmarks of Human Progress and Christian Civilization and the Duty of Preserving These Intact and Transmitting Them Unimpaired to the Generation to Come.' These were all bought with a price, as the chief captain did his Roman citizenship.

He discussed:

1. Civil and religious liberty illustrated from Scotch, English and German history.

2. Christian institutions inherited from a noble ancestry: Temperance Reform; the Christian Sabbath; National Christian Education.

Their points were strongly argued and illustrated from our brother's rich stores of reading and his own personal thought and experiences. The sermons were of a high order of merit and awakened a deep interest. With our Father's blessing they will do much good.

Believing that they will be of interest to the friends of National Reform I send this account.

The National Field Secretary, Rev. J. S. McGaw, did a faithful month's work in August on the Chautauqua platform in behalf of National Reform. He preached a sermon and delivered a lecture at his old home Chautauqua, Mediapolis, Ia.; lectured and preached at the Clarinda, Ia., Chautauqua; did the same at the Mt. Gretna, Pa., Summer Assembly; delivered an address on "Citizenship Day" at the Lemon Hill Assembly in Fairmount Park, Philadelphia; preached, lectured and conducted the Bible hour exercises for a week at the Cambridge, O., Chautauqua. From all of these places come the very highest recommendations of him and his work. In addition to what appeared in our last issue from the Manager of the Cambridge Chautauqua concerning him and his work we append the following from a letter recently received from this same Manager: "I cannot speak too highly of your Mr. McGaw. Anything I can do for him I will gladly do. There is nothing but praise for him at Cambridge. All agree that he is greatly fitted for the work he is doing. I heard a prominent lawyer in Cambridge say (and he was not connected with the Chautauqua management) that Mr. McGaw alone was worth the admission charged for the season ticket. He is a very valuable man for any Chautauqua because he can be used in so many places. He is a good preacher; he is at home on the platform as a lecturer; and he makes an ideal Bible man. He is such a big hearted fellow and has such gentlemanly ways about him that all our people fell in love with him.